MUTINY

A PAPER OF ANARCHISTIC IDEAS & ACTIONS

#22 JANUARY 2008

Kyoto skepticism

Community Radio History

The New Right in Australia

News from:
Chile
Italy
USA
Malaysia
& Sydney

FREE!

Mutiny began as a group exploring different ways to resist war at home & abroad. We started a monthly zine to explore different avenues of disobedience. We know there are lots of radical ideas around & we want people to write about their experiences & opinions. The Mutiny collective is meeting regularly again: we're looking at Australian imperialism & avenues of resistance in the Pacific & the region. Contact us if you're interested.

(The mutiny zine collective does not necessarily agree with all the opinions of contributors. Contributors do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective doesn't agree with all the opinions of the mutiny collective.)

Editors for this month: Princess Mob, Angry Nerd, SourDough, Dumpstered Twin and Graf Cat.

Front and back cover images from FLCL - front cover quote from Cerebral Posse

c/- po box 4, enmore, nsw, 2042, australia
mutineers@graffiti.net

Back issues of *Mutiny* can be found at: http://www.mpi-web.net/mutiny

Subscribe to *Mutiny!* Get the new zine every month, and help us make sure we have enough money to print it! If you can give out extra copies, we can send a number of zines for no extra charge.

Name: _____

Address: _____

_____

Email: _____

I have enclosed (well concealed cash only please):

____ $5 (3 months) ____ $10 (6 months) $____ (donation)

I would like each month: ____ 1 copy ____ 5 copies ____ copies

Send to: PO Box 4 / Enmore / NSW / 2042 / Australia
mutineers@graffiti.net
Please write or email about bulk distribution, or for any special requests.

Brief News

Italy: 2001 G8 protestors sentenced

25 people were recently sentenced for charges relating to the G8 protests in Genoa in 2001: protests at which the police killed one man, Carlo Giuliani, and had severely beaten and tortured many more activists. Prosecutors brought charges of 'devastation and sacking' against demonstrators and sought a fine of a hundred thousand Euros as compensation for the damage they alleged the demonstration did to the reputation of Genoa. The final sentences amounted to 110 years of gaol, with people given between 5 months to 11 years.

Meanwhile, the court cases against police officers for the tortures in Bolzaneto and for the violent raid on protesters sleeping in the Diaz school move slowly forward (one had just ended and the other will end around summer 2008) towards meek convictions and the possibility that the statute of limitations will have expired before police can be found guilty.

US: Ha! The pen IS mightier than the Studio!

The Writers Guild of America (WGA) started their strike on November 5, 2007. The WGAE (East) and WGAW (West) are two labour unions representing film, television, new media and radio writers working in the United States. Over 12,000 writers joined the strike.

The strike is against the Alliance of Motion Picture and Television Producers (AMPTP), a trade organisation representing the interests of 397 American film and television producers for a minimum set of standards in all writing contracts.

The Writers Guild has indicated their industrial action would be a "marathon". The current strike has lasted 9 weeks and 6 days, as of January 13th. It is said that the strike will cost the media industry US$21.3 million a day in 'direct production spending' if the strikes continue into February.

There have been numerous organised pickets throughout America at major studios including Warner Bros (the devil), Fox Studios, Disney, CBS and Paramount. On day five of the strike in 2007, 4000 strikers massed near the offices of Fox Corp picketing to 20th Century Fox studios.

The singer and the guitarist from Rage Against the Machine attended the rally singing a number of pro union songs while the people in the rally waved their red and black "Writers of America on Strike" signs.

Chile: First fatality over Mapuche Indian land struggle

Police shot and killed Matias Catrileo Quezada, a 22-year-old university student, and Mapuche supporter during a land re-occupation near the southern city of Vilcun. The indigenous Mapuche peoples of of southern Chile regularly clash with authorities over control of their ancestral lands but this is the first fatality that has resulted from the conflict since 2003.

The incident took place at dawn on Thursday when a group of about 25 Mapuche Indians and their supporters raided a farm and burned the livestock feed. Police who had been charged with protecting the farm after a number of similar incursions, gave chase and fired on the group who retreated to a nearby school. Catrileo was shot in the stomach and died at the scene.

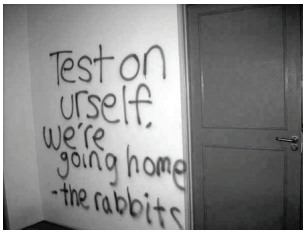
Activists rallied outside the La Moneda Presidential Palace in Santiago and dyed at least one of the Palace's fountains blood red to protest the murder. Riot police clashed with demonstrators and made a number of arrests.

Dozens of Mapuche activists languish in prisons as a result of their resistance to the state in defence of

their rights to land and acts of sabotage against corporations and businesses that pollute and poison the land.

Mapuche political prisoner Patricia Troncoso is in a critical condition after more than 95 days of a hunger strike. Patricia Troncoso who began her fast in early October was taken from jail to hospital in January to treat her deteriorating health. She and three others were found guilty of "terrorism" for a series of so-called arson attacks on Mapuche lands owned by forestry companies. Their first trial ended in a mistrial, while in the second prosecutors used the testimony of an anonymous hooded witness to get a conviction. The four were charged and sentenced under a set of anti-terrorism laws passed during the Pinochet dictatorship. The Mapuche want prosecutors to stop using the anti-terrorist act. They are also demanding that Mapuche lands, currently in the hands of forestry companies be returned to Mapuche communities.

Supporters are calling on people to write letters, emails and faxes to the Chilean authorities expressing your concern and demanding the release of all Mapuche political prisoners and respect for their lives.



Malaysia: ALF help rabbit inmates break out

Early on Christmas morning, while everyone was having toast, Animal Liberation Front activists raided the Renogenic animal lab at the Universiti Sains Malaysia (a university specialising in scientifically intensive research). They climbed through the window and broke the exit door, managing to save eight rabbits who were in a bad condition. Bare patches and wounds on their bodies were evident due to the facility's animal abuse.

Australia: Peter McGregor 1947-2008

Peter McGregor, a long-time activist, died on Friday, January 11. Peter was involved a wide range of campaigns and movements, from the anti-Vietnam war and anti-apartheid campaigns of the 1960s & 70s to the Kerry Packer 'dis-memorial' in 2006. Generous, passionate and unsectarian, over his life he was involved in anarchist groups including Jura Books and the 1995 Visions of Freedom conference, as well as joining the Socialist Alliance and writing for and supporting Green Left Weekly.

Last July at a conference on the "War on Terror" organised by the Gilbert & Tobin Law centre at UNSW, Peter protested from the floor during then-attorney-general Phillip Ruddock's speech. Peter wanted to serve Ruddock with a citizen's arrest warrant for war crimes and crimes against humanity, but was ejected by security & charged with trespass. Widespread solidarity & protest letters to the university meant that the charges were eventually dropped in December.

Peter had been a lecturer in media studies at the University of Western Sydney until his retirement in 2005. Robert Austin writes that "McGregor's intellectual work during this later, rich period saw much of his very considerable energy dedicated to teaching and research on hegemonic media and the corporate takeover of public space and social communication. He prepared students to better understand what went on behind the news."

Peter recently received the Eureka Australia Award for his contribution to the activist community. In his acceptance speech he said:

My understanding of what life is comes from Kurt Vonnegut's autobiography A Man Without a Country *where he says life is about helping each other get through it — quite similar to the Eureka Oath, "to stand true to each other and fight to defend our rights and liberties."*

And I like the idea that when you dream alone, it is just a dream, but when you dream together, it is reality (Brasilian folksong). And the idea of Paying it Forward *— see the film.*

Thanks for the dreams that I have had with many of you.

New Right in Australia

by @ndy
http://slackbastard.anarchobase.com

On September 8, 2007, approximately 15 - 30 individuals, all white, mostly young, and overwhelmingly male, dressed in black clothing and wearing caps, dark glasses and scarves, gathered in a group outside of Sydney Town Hall as part of a public protest against the APEC summit, scheduled to take place elsewhere in Sydney that weekend. The group carried with them three long banners with slogans reading 'Australia: Free Nation – Or Sheep Station?', 'Globalisation is Genocide' and 'Power to the People, Not Political Parties' – which were joined together to form a three-sided bloc, within which those gathered assembled to form a 'black bloc'. The group also distributed a leaflet, and claimed to belong to a group known as the 'New Right', one which -- as other statements on the banners and on the leaflet stated -- consists of 'National Anarchists' espousing a 'Traditional-European Revolutionary' philosophy. This brief essay examines 'New Right' philosophy and its origins in Europe, the emergence of this groupsucule in Australia, and argues that it can best be understood as the latest incarnation in a European-based trend in neo-fascist ideology and practice.

'National Anarchist' 'Black Block' at the APEC protest.

Who or what is the New Right? In Australia, the group was established in late 2005, largely via the efforts of one man, a German-born, Sydney-based businessman named Welf Herfurth. Herfurth has a long history of involvement in the far right, having been a member of the *Nationaldemokratische Partei Deutschlands* (NPD) prior to his arrival as an immigrant in 1987, and following that a member first of the Democrats, and then of Pauline Hanson's One Nation Party (ONP), serving as the vice-president of the New South Wales state branch (under David Oldfield) and as President of ONP's Riverstone branch. More recently, from its inception in 2001, Herfurth has served as MC, and as one of the principal organisers -- along with Dr. James Saleam of the Australia First Party (AF) -- of the annual Sydney Forum. In this capacity, in 2007, Herfurth helped to arrange the visit to Australia of Croatian fascist Dr. Tomislav Sunic, a key New Right thinker, and in previous years has attempted, unsuccessfully, to arrange for a number of key members of the NPD to tour Australia (Gerd Finkenwirth and Udo Voight) and to address the Forum.

Subjected to a liberal, middle-class upbringing in post-war Germany, as a young man in the 1980s Herfurth rejected his parent's liberal values to embrace those of the neo-Nazi movement, establishing a role for himself as a fascist militant. Since then, his politics have

developed into a more sophisticated version of the crude neo-Nazism of his youth, one which retains an overriding commitment to race and nation, but shorn of the naked bigotry and crude political analysis which remains one of neo-Nazism's hallmarks. In particular, Herfurth is part of a generation of far right activists heavily influenced by the philosophies of figures such as Alain de Benoist (1943-), a French intellectual who, beginning in the mid- to late-1970s especially, and together with a small group of others centred around the 'ethno-nationalist' think-tank GRECE (1968-), reinvigorated post-war fascist thinking. Part of this project consisted of popularising and critically re-examining the ideas of earlier thinkers such as Carl Schmitt (1888-1985) and Julius Evola (1898-1974), and thereby attempting to craft a philosophy that would somehow transcend the divide between the political left and right; all in the name of establishing a new political order in Europe – a 'communitarian' one consisting of nation-states, but under the domination of neither the then-Soviet Union or the United States. It was this posture which also fed into the (re-)development of 'Third Position' politics within the far right, one which even attracted the intellectual support of nominally Marxist thinkers such as Paul Piccone (1940-2004), editor of the US journal *Telos*.

Such is, necessarily, a much-simplified version of the etymology of the New Right. Of most importance in relation to Herfurth and the New Right in Australia and Aotearoa (New Zealand), however, is their embrace of the idea of the transcendence of the left-right divide, and their commitment to elaborating a contemporary form of fascist politics; one attuned to the history of ideas, and one which recognises the necessity of building an extra-parliamentary social movement which is capable of responding to contemporary political realities, especially in the realm of popular culture. And it's in the realm of popular culture that the idea of 'national anarchism' has greatest relevance.

Briefly then, 'national anarchism', at least as it's understood by the NR, is the means by which those grouped around Herfurth in particular, and New Right philosophies generally, seek to intervene in political struggle: "National-Anarchism represents the political embodiment of the European New Right - it is the political wing". Before examining what this means in practice, however, it's worth also briefly examining the short history of this rather unlikely doctrine.

In the English-speaking world, the figure most commonly associated with 'national anarchism' is the English activist, writer and musician Troy Southgate (1965-). A member of the National Front in the mid-80s, Southgate left it in the late '80s to join the 'International Third Position'; left the ITP to form the 'English Nationalist Movement' in the early '90s; abandoned this not especially successful group in 1998 to form the 'National Revolutionary Faction'; and following that declared himself to be a 'national anarchist'. What this actually means in terms of ideology is a difficult question to answer. However, Graham D. Macklin ('Co-opting the counter culture: Troy Southgate and the National Revolutionary Faction', *Patterns of Prejudice*, Vol. 39, No. 3, 2005), for one at least, has tried to do so. He argues that:

> When put into its wider context… 'national-anarchism' appears as one of many groupuscular responses to globalisation, popular antipathy towards which Southgate sought to harness by aligning the NRF with the resurgence of anarchism whose heroes and slogans it arrogated, and whose sophisticated critiques of global capitalist

> institutions and state power it absorbed… Central to 'national-anarchism', however, is a far older paradigm drawn from conservative revolutionary thought, namely, the Anarch, a sovereign individual whose independence allows him to 'turn in any direction'…

In practice, what this means, at least in part, is demonstrated by the emergence of the so-called 'black bloc' at APEC in September (from which the 'Anarch' Herfurth was conspicuously absent). Specifically - in addition in adopting the name of anarchism to advance a far right agenda - fascists seek to appropriate anarchist imagery and rhetoric. Like Herfurth himself, this tactic appears to have been born in Germany, where in the last 5-10 years, the neo-Nazi movement has increasingly sought to use the radical chic associated with 'anarchism' and 'autonomism' to recruit youth. In Germany, for example, in addition to appropriating fashions associated with anarchists and leftist youth, 'autonomous nationalists' have for some years now formed 'black blocs' at public protests.

In Sydney, the APEC 'black bloc' was the first public protest attended by the 'national anarchists' of the New Right, but given its success – in his online account of the protest, one pseudonymous member writes that "We were tremendously pleased, afterwards, that no arrests had occurred and that none of us had been physically assaulted. We had avoided identification, too" – it is unlikely to be the group's last. Further, while the majority of its members appear to have been drawn from Sydney and Newcastle, a few travelled from Melbourne to attend, and it's possible that others came from other parts of the country as well. It's therefore possible that there will be other demonstrations in other cities; certainly, the New Right, on the basis of this success (however meagre), has the potential to draw towards it the many competing factions of the extra-parliamentary far right (including remnants of AF and the Patriotic Youth League (PYL), the more straightforwardly neo-Nazi Blood & Honour and the Hammerskins, as well as others) and in turn help stimulate the growth of a reinvigorated, if still tiny, fascist movement in Australia.

Finally, while the New Right's adoption of 'national anarchism' may be considered bizarre, even comical, it nevertheless retains the potential not only to confuse the broader public with regards the nature of contemporary anarchism, its aims and methods, but also to confuse some who may be approaching anarchism as a serious political philosophy for the first time. As to the question of how to respond to the emergence in Australia of a small group of fascists in anarchist drag, it is beyond the scope of this very short introduction to the New Right to address. At a minimum, it would appear necessary to ensure that this confusion is addressed publicly, in both theory and practice, and the sooner, the better.

> Further reading: Kevin Coogan's *Dreamer of the Day: Francis Parker Yockey and the Postwar Fascist International*, Autonomedia, New York, 1999, provides an exhaustive account of the far right in Europe and North America following the end of the Second World War, and much of the background to the emergence of the New Right and associated ideologies and movements in the last few decades, and is highly recommended.

The Kyoto Protocol for Skeptics

T with Alice

Much has been made of the fact that Rudd's first act as the new PM was to agree to sign on to the Kyoto Protocol on greenhouse gas emissions. Conservative commentators claim that the move will send the country into economic recession, while others believe this is the "cure" for climate change problems. Rudd's trip to Bali in December for the UN Climate Change Conference set up to start discussions with representatives from 189 countries on the successor to the Kyoto Protocol (which will expire in 2012) took place among an overwhelming sense of smugness. "Look, we're so green".

Interestingly, there has been a surge in support for binding emissions reductions from industry. The Prince of Wales UK and EU Corporate Leaders Groups on Climate Change – 150 companies including Macquarie Group, Westpac, National Australia Bank, News Corp, Coca-cola, GE, Virgin and Nike – sent a correspondence to 130 environment ministers and 70 heads of state to urge targets so companies can invest in developing low-carbon technologies. This, combined with the statement from Tim Warren, chairman of the World Energy Council, that ratifying Kyoto "means asking what levels of warming you are prepared to accept and working backwards from there" leads me to question the reasons behind this new support.

Kyoto is designed to involve only rich countries, leaving poor countries with no emissions reduction necessary. Or, as Greenpeace put it: "developing countries need a longer lead-in time before they start capping their own emissions". Put this together with free trade agreements opening up these same poor countries to big business with no regulation, and you have a pretty sweet deal as corporations move production to these countries with no targets. This is emphasised by Origin Energy Ltd spokesman Tony Wood who said that ratifying Kyoto would give Australian companies access to the Clean Development Mechanism- an arrangement under the Kyoto Protocol allowing industrialised countries with a greenhouse gas reduction commitment to invest in projects that reduce emissions in developing countries as an alternative to more expensive emission reductions in their own countries. Wood argued that this would "monetise the environmental value of projects business undertakes in developing countries".

Another system that has been set in place to trade emissions is the European Union Emissions Trading Schema, which allows countries to trade carbon as a way of meeting their reduction targets, much as stock is traded on the market. This means countries hand a target to individual companies. Like any other financial instrument, trading consists of matching buyers and sellers between members of the exchange and then settling by depositing an allowance in exchange for the agreed financial consideration. Much like a stock market, companies and private individuals can trade through brokers who are listed on the exchange.

It has been extremely difficult to find any evidence of any kind of critical analyses of the Kyoto Protocol. As it is the only existing binding agreement, perhaps many feel unable to be critical

of its aims. Before Kyoto, the United Nations Framework Convention on Climate Change had in place agreements that were not binding. The US would like to see the return of such non-binding targets, as then they too could be seen to be on board for the environment, without actually having to reach specific goals. What seems to be happening is that people are relieved that at least something is happening and are unwilling to look a little closer for example at why big businesses might be so keen to get involved.

Meanwhile, governments are investing a great deal of money into such technologies as the blatantly oxymoronic "clean coal technology" and the frightening nuclear technology that so many are keen to see being exploited. This research is often being undertaken by these same companies who are so "environmentally aware" (like BP, who have been displaying their laughable ad campaign recently about how super green they are). All this government funding, so that these companies can get a bit of a helping hand and a tax break to round it all off. Both "clean coal technology" and nuclear technology are long-term nightmares. The negative effects of extensive mining are well known as are the difficulties of storing nuclear waste safely for long periods of time. Much has been written about these things so I will leave it at that for now, and return to other renewable energy.

Where is the investment into solar energy? Well there is a bit, but, as many argue, what if it's cloudy? Well then how about wind farming? You know what? It takes up a lot of space, and isn't pretty, so local lobby groups backed by mining companies (I wouldn't be surprised) are protesting to ban them before they even get under way. Another bit of research into reducing warming levels suggests that painting roofs white would increase the amount of reflected heat, thereby cutting air-conditioning etc. This incredible bit of research pointed out that if a country the size of Australia had all white roofs; there would be a drop in levels of warming of up to 1.5 – 2%. Where is the government funding into converting our roofs? Not there of course. And we can't expect them to be actually interested in real change. Governments and big business are interchangeable – and wholly unconcerned as they fuck you all over in the interests of the bottom line.

"YOU DON'T SUPPOSE HE'D BE IMPRESSED WE VOTED FOR AL GORE?"

This system of focusing on the money-making takes away real focus on climate change and the people who will be facing the real effects. By finding an 'acceptable' level of warming, the very real effects of even a 2 per cent rise are pushed off the page.

Thirty Years of Community Radio:

OPINIONS AND HISTORY FROM A SKID ROW VETERAN.

Our dear friend Estela the Mexican revolutionary interviewed Nicola Joseph who works at Radio Skid Row (88.9 MHz or www.skidrow.com.au) in Sydney. Here are some excerpts from that interview:

Skid Row started about 24 yrs ago in the early 1980s and it was a station that was started for people that were most marginalised in the community.

At that time the most disadvantaged people in the community were Indigenous people, migrants who worked difficult jobs on the railways and as labourers, women, people in prison etc. The first place the radio went to air was Long Bay Jail.

When we first started out Indigenous people had only one hour on the radio every week, but we decided that wasn't enough and so we decided to give them 30 hours per week. That's radio by and for Aboriginals.

We also decided that there should be radio for people that spoke languages other than English and so we had 30 hours a week of non-English radio. Young activists also found a voice on the radio.

At the same time in Africa there was the Black Consciousness Movement of which Steve Biko was the leader. He had been killed by the authorities by the time we came into contact with the movement but the philosophy of their movement was to establish self determination in a holistic sense, so not just educating but to empower communities to take control of their lives, and that was the philosophy that drove the beginning of the radio.

With the Indigenous part of the radio they grew very quickly in strength and they decided that they wanted not only their own time on air but they wanted their own space and so they occupied an unused building owned by the government which was in the centre of Redfern and that's where they started their own space.

We built a studio in the back room and connected it to the main studio through a telephone wire that was a few kilometres long.

The building had free food cooking all the time and people would come, even if they were homeless, and request a song or go on air for a while. It was a place where everyone just came and talked on air and off the air and, you know, it was a meeting place.

In 1988 it was the 200 year anniversary of white colonisation that was celebrated here in Australia by the white people and at the same time Aboriginal people came to Sydney and the radio found itself coordinating the opposition: the marches and the protests and even the camps where people had to stay, the radio became the place where the whole thing got coordinated from.

The radio wasn't just reporting on what was happening, the radio was participating, it was organising what was happening.

Also people would come to Sydney and they would want to find their cousin or people from their family they would go into the radio and put a message out and say if anyone who knows where my cousin is, tell them to meet me on the corner here and everyone just communicated through the radio. There were no mobile phones back then.

People came from all over Australia and it opened everyone's eyes to how the radio, community radio, could work to be very much a part of organising their lives.

And then they all went back home and started the campaigns to start Indigenous radio stations and so that's in many ways how Indigenous radio started in Australia, before that there was only one radio station in the middle of the desert (Alice Springs' CAAMA) and now everyone

imagined the idea of having Indigenous radio stations even in the cities and that's how most of those stations started.

Radio Skid Row doesn't get a lot of government funding. On one hand you have the choice of getting money and running the risk that your agenda will end up being run by the government, because the agenda is dictated by funding, or you stay very poor, as Skid Row has, and very local and not really having a very big impact. That's really the choice that's available.

Just to finish there is one thing that I need to say and that is that in the whole country in Australia and in America and Britain since 9/11, and since the Iraqi war, freedom of speech has been infringed on greatly across the whole of the media whether commercial, government or the community media there has been a crack down on peoples ability to speak out and so as a result of that we have seen a lot of very good radio disappear.

We were talking before about 1988 when everyone came to Sydney to protest at that time there was real hope that things would change, that there would be genuine recognition of Indigenous people in Australia, that there would be a treaty, that people would be given land rights and that people would be able to develop economic self determination and all of that has disappeared in the years since 1988 till now; that hope has gone.

I think that I'm committed to a media that exists outside of government funding. I think that while it might be difficult to survive as a radio station, that now with the internet it's possible to use free technology to spread the word internationally, not just locally, so I think that personally for me after 30 years of working in both government and community radio I've decided to stay outside of the system so that you can still say what you think, you can be yourself on air, you can express freely what you want to say and I think that in Australia at least our future is tied up more with the internet than with it is with our transmitter because younger people now tend to trust the information that they are getting from alternate sites on the internet more than they even trust a community radio station. So for a station like Skid Row I think its future actually lies in that connection of technology.

For me personally my inspiration comes from people in Mexico or even the person who owns this flat that we are all in here tonight, who is a friend of mine who is in Lebanon working in Palestinian camps, or another friend of mine who I worked with in the Philippines, she is using radio to go and resolve conflicts and setting up radio studios all over the world. So really the future of community radio doesn't exist in places like Australia where there is 300 stations because it's kind of been co-opted by the mainstream. I think the future exists in countries like Mexico, all over Africa, that's where it's happening, all over India where social movements are developing and the radio is part of that development that's what I'm committed to. I think the problem that we have here is that we don't have many social movements anymore, they have been really decimated and so community radio is just kind of left hanging playing music waiting for the next social movement to happen, I think that's the problem here. ***~Angry Nerd***

A proposal for a Regional Anarchist Federation is online at
http://afederation.wordpress.com
There'll be a big meeting to discuss it in Melbourne on the Easter long weekend (21-24 March) & regional meetings before that: check the website for details, updates & discussion.

The University of Sydney & the nuclear industry

by Liv

The operation of the uranium & nuclear industries occurs through dispossession of Indigenous peoples from their lands, irreparable damage to local eco-systems & environments & the risk of exposing communities to hazardous radioactive elements for thousands of years.

Communities on the fringes of uranium mines, radioactive waste dumps, nuclear power facilities & atomic weapons testing sites demonstrate much higher levels of cancer, birth defects, heart disease & other serious illnesses because of radiation exposure. In Australia these communities are almost always Aboriginal. This is true at Maralinga, for example, in the South Australian desert – Tjarutja country – where the British conducted atomic weapons testing in the 1950s. Over fifty years later, the people of Maralinga & surrounding areas are STILL exposed to deadly radioactive substances in the land that will remain poisonous for up to 250 000 years.

This is radioactive racism that amounts to genocide.

Indigenous communities & others have shown & continue to show fierce opposition to radioactive racism in Australia. The Jabiluka uranium mine proposed for Mirrar country in the NT was shut down in 1998 due to strong national & international opposition. Over 5000 people blockaded the site over a two year period. A strong national campaign was launched last year to protest the dumping of radioactive waste on remote NT Aboriginal communities; proposals for which have now been repealed. Right now hundreds of people are campaigning across the country for an end to the Intervention in NT Aboriginal communities-openly described by them as an Invasion. The Intervention has been used to dismantle land rights to allow for greater uranium mining exploration on traditional Aboriginal lands (www.federalintervention.info).

In Australia & across the world, it is Indigenous communities who are directly on the frontline in the struggle against these toxic radioactive industries. Now students at the University of Sydney are on the frontline in a different way…

The University of Sydney; now a stage of the toxic nuclear fuel cycle.

In August last year, Vice Chancellor Gavin Brown announced a proposal for an Institute of Nuclear Science (INS) at Sydney University. It will be the first since the closure of the sole remaining School of Nuclear Engineering at UNSW in the 1980s following the strong anti-nuclear movement of the preceding decade.

It was announced that the INS would offer a Masters Degree in Applied Nuclear Science, coordinate & expand nuclear research in Australia, & "provide the next generation of nuclear scientists". It was also flagged to play a central research role in developing Generation IV nuclear reactors under the Global Nuclear Energy Partnership (GNEP) signed by Howard last September.

Following student pressure & the change of government, however, the funding for such research has been withdrawn. The INS has been reduced to a 'virtual' institute to facilitate academic exchange & discussion. According to Merlin Crossley, DVC of Research, the main practical role of the INS will be an involvement with the new OPAL reactor at Lucas Heights. It will also serve to 'position' Sydney Uni to be able to respond to increased political interest in nuclear.

Senior university staff claim that the INS is only concerned with increasing scientific understanding & is not about facilitating or legitimising any political nuclear agenda. Whilst nuclear science is a fascinating & complex academic field, the potential consequences of its applications render it extremely unethical & inhumane.

Furthermore, at a time when climate change threatens the survival of human life & global bio-diversity, the INS creates a disturbing focus on non-renewable energy research & education. Nuclear is not a solution to climate change: it is too expensive, too dangerous & cannot provide the deep cuts to greenhouse gas emissions that we need now.

Rudd has claimed that climate change & Aboriginal rights are at the centre of his agenda, however his stated policies, while an improvement on Howard's, are directly at odds with this claim. An assertive & vibrant movement is needed to end radioactive racism, genocide of Aboriginal communities & to ensure climate justice.

If you are interested in campaigning around these issues you can come to:

Aboriginal Rights Coalition: 6pm every Monday Redfern Community Centre
Sydney Nuclear Free Coalition: 6pm every second Thursday at UTS Students Association

Reviews

Defiance, Ohio / Fear Like Us / The Spitz / Like …. Alaska / Hee Haw
Maggotville, 12 January
(gig)

I get bored & frustrated with most of the talk about punk most of the time. The conflation of a particular style with radical politics, too many shows where 'radical' lyrics are sung along to by violent macho dickheads, a belief that singing about politics is the same as being political, & the way that too many people seem more concerned about how punk can be radical than how radical politics & culture can be developed generally.

But. Every now & then I get pleasantly reminded that culture is what we make it, yes it is, and that, as well as being a good time, sweaty music-and-dance can be one reminder of possibilities of community.

So, in no particular order, here are some reasons why this show was such a reminder:

1. There was a variety of styles of music. This meant that it was possible to listen to & appreciate every band without being worn down by a barrage of sameness. It also meant that the crowd was more diverse than at most shows.

2. Everyone was greeted with a flyer about taking collective responsibility for making the space safer: and this rhetoric was put into practice. When one of the impatiently enthusiastic teenagers got tired of waiting for *Defiance, Ohio* to come back after a broken guitar string & said 'just play faggots', someone else from the crowd went to talk to him. And the band said 'That was a really stupid thing to say,' then in a charmingly rambling way, introduced the next song as a song about love regardless of gender.

3. Also, *Fear Like Us* talked up being unAustralian.

4. People bought zines & pamphlets from the stall. That is, things to read, not just patches. And people sat around reading Mutiny on the couch. Reading is cool!

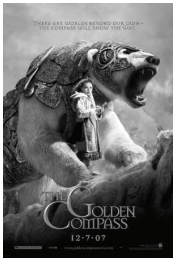
5. The emotional theatricality of *The Spitz*, especially the singing. And Noha's riot-grrrl-esque texta body paint 'Fuck Your Gender'.

6. Everyone in the crowd managed to respect the space of people around them (& the band members) and yet not stand around all still & cool. People actually danced.

7. *Defiance, Ohio* made rough & beautiful music, with folk-punk guitars, cello, violin & banjo. Their music has both loss & hope & a strong sense of place: both the places you live & the ones you run away from. My favourite was "Oh, Susquehanna!", a song about losing favourite childhood places to bland suburban development & the effect that such places have on the people who have to live in them, & I was so happy when they played it.

Princess Mob

The Golden Compass (2007) (film)



The Golden Compass is a typical holiday-season blockbuster: an epic adventure story based on a series of books by Philip Pullman aimed at teenagers. However the hype around this flick – just as with the books – centres on its supposed subversion of the usual ethics of many such adventure novels/films. Particularly noticeable is the anti-religious sentiment of the film. While other reviewers have claimed that a lot of the anti-religious flavour is lost in the transition from book to film, I still found the lines fairly clear. Admittedly though, I have not read the books.

In the film, the dominant controlling order of society is the Magisterium, and the way they are characterised and visually depicted can surely only symbolise the Church in the minds of the viewers. The Magisterium values innocence over knowledge, discipline and order over freedom and are willing to use their power with quite brutal methods to ensure their way is the only way. In opposition to their fundamentalist ways Pullman has written into this world much that exist which cannot be easily explained. There is the mysterious 'Dust' that surrounds all life and is a possible gate to other dimensions as well as (and most happily in regards to the conversion to film) the animal daemons – companions for every person and which continually change form until some point in adolescence when they settle on the one animal that reflects their human's character the best.

Thrown into this world is young teenager Lyra, whose inquisitive nature leads her to realise something is amiss with the Magisterium's plans to 'save' children. Her quest to find the truth is aided by her daemon Pantalaimon and an assorted crew of likable characters. Not so likable but certainly one of the best characters is Mrs Coulter played perfectly by Nicole Kidman as the icy and menacing 'baddie'. It is another way that this story separates itself from many other similar films in that the two most important characters are females and both are fairly well depicted. One unfortunate aspect is that it still tends to rely on those in the higher-rungs of society, lords and kings such as the bear, Iorek Byrnison who must redeem himself and reclaim his throne.

The scenery and location of the film look amazing and are worth seeing on the big screen. From the university and big city to the snow-covered northern frontier town and finishing in the icy tundra of the far north it is also continually changing as Lyra's quest advances. In fact one of my minor gripes about this movie was that the plot advances so fast that some of the more interesting locations weren't explored as much as I'd have liked them to be.

SourDough

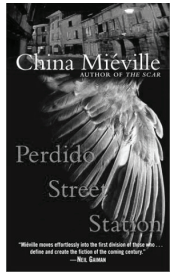
joint benefit gig for **Black Rose** & **Jura** Anarchist Bookshops

ASSASSINATION COLLECTIVE

SUBVERTS

+ MORE BANDS

1 pm
Sunday February 10
Jura Books
440 Parramatta Rd,
Petersham



Perdido Street Station (2000) China Miéville (book)

Perdido Street Station is a novel about monsters and a monstrous city. New Crobuzon is the world, inhabited by humans and various non-humans who remake parts of the

city to suit themselves. It's ruled over by a brutal government and organised crime.

Scientists are magicians and engines are steam-powered clockwork. Much scientific research and creativity goes into punishment: criminals are Remade into hybrid creatures, part machine or part beast, in order to work, to fight, or to entertain. The hero of the story is a renegade scientist trying to harness the energy of chaos. But all the characters are monsters, even the good ones: the book is morally complex and offers no simple hope.

Miéville is a socialist and this shows in his attention to social structures and class struggle. Much of the pleasure of the book is the sheer richness of detail and the complexity and scale of the world within its pages. New Crobuzon is both a mutant reflection of our own world and a city with its own depth. To take just one episode: when the water dwelling *vodyanoi* dock-workers strike, the Guild of Human Dockers denounces them, and radical leaflets argue for 'an all-race union against the bosses.' Encouraged, the *vodyanoi* use their ability to sculpt water to carve a channel out of the river, blockading the docks.

Perdido Street Station had me torn between staying up late into the night to keep reading and trying to slow down, to ration the world so it wouldn't run out. Fortunately there are sequels.

Princess Mob

films at black rose

The Take (2004)
In suburban Buenos Aires, thirty unemployed auto-parts workers walk into their idle factory, roll out sleeping mats & refuse to leave. All they want is to re-start the silent machines. But this simple act - the take - has the power to turn the globalisation debate on its head. Armed only with slingshots & an abiding faith in shop-floor democracy, the workers face off against the bosses, bankers & a whole system that sees their beloved factories as nothing more than scrap metal for sale. With *The Take*, director Avi Lewis, & writer Naomi Klein, champion a radical economic manifesto for the 21st century.
Sunday January 27, 6.30pm

Mumia Abu Jamal: A Case of Reasonable Doubt? (1996)
This documentary critically examines the case against Abu Jamal, a black man who was convicted of the 1981 murder of a white Philadelphia police officer. Now serving time on death row, Abu Jamal has always maintained his innocence: others remain skeptical. The ensuing controversy makes for an engrossing documentary on the nature of the judicial system in America.
Abu Jamal, a journalist from Philadelphia, has been called a 'voice for the voiceless' & has commented widely on everyday injustices suffered by black communities. A member of the Black Panther Party in his youth, he has continued his journalism from prison.
Sunday February 17, 6:30pm

Black Rose Anarchist Bookshop & Library: 22 Enmore Rd, Newtown
open Thursday-Friday 11-7, Saturday-Sunday 11-5
p: 0424490792 e: blackrosebooks@yahoo.com.au
accessibility: there are three steps at the entrance. the toilet is not easily accessible

A proposal for a Regional Anarchist Federation is online at
http://afederation.wordpress.com
There'll be a big meeting to discuss it in Melbourne on the Easter long weekend (21-24 March) & regional meetings before that: check the website for details, updates & discussion.

In this month's zine:

- An interview with Nicola Joseph about the radical history of community radio in Sydney & elsewhere.
- A skeptical look at the Kyoto protocol as a solution to climate change.
- Investigation into the origins of the New Right in Australia.
- News of Indigenous resistance in Chile, the G8 trial in Genoa, the writers strike in the USA, animal liberation in Malaysia & the sad death of long-time local activist Peter McGregor.
- Reviews of Perdido Street Station, The Golden Compass & a Defiance, Ohio show.

contact: mutineers@graffiti.net